Pastor Ellmore

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THE CHURCH SCHOOL TEACHER

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Learning from Christ

By JOHN F. PALM

THE MOST complete illustration of Christ's methods as a teacher is found in His training of the twelve disciples. Upon these men were to rest weighty responsibilities. To them, above all others, He gave the advantage of His own companionship. Through personal association He impressed Himself upon these chosen colaborers. "The life was manifested," says John the beloved, "and we have seen it, and bear witness" (1 John 1. 2). Only by such communion—the communion of mind with mind and heart with heart, of the human with the divine—can be communicated that vitalizing energy which it is the work of true education to impart. It is only life that begets life.

In the training of His disciples the Saviour followed the system of education established at the beginning in Eden. The twelve first chosen, with a few others who through ministry to their needs were from time to time connected with them, formed the family of Jesus. They were with Him in the house, at the table, in the closet, in the field. They accompanied Him on His journeys, shared His trials and hardships, and, as much as in them was, entered into His work.

Sometimes He taught them as they sat together on the mountainside, sometimes beside the sea, or from the fisherman's boat, sometimes as they walked by the way. Whenever He spoke to the multi-

tude, the disciples formed the inner circle. They pressed close beside Him, that they might lose nothing of His instruction. They were attentive listeners, eager to understand the truths they were to teach to others.

The first pupils of Jesus were chosen from the ranks of the common people. They were humble, unlettered men, these fishers of Galilee; men unschooled in the learning and customs of the rabbis, but trained by the stern discipline of toil and hardship. They were men of native ability and of teachable spirit; men who could be instructed and molded for the Saviour's work. In the common walks of life there is many a toiler patiently treading the round of his daily tasks, unconscious of latent powers that, roused to action, would place him among the world's great leaders. Such were the men who were called by the Saviour to be His co-laborers. And they had the advantage of three years' training by the greatest educator this world has ever known.

For these disciples the mission of Christ finally accomplished its real purpose. Little by little His example and His lessons of self-abnegation molded their characters. His death destroyed their hope of worldly greatness. The fall of Peter, the apostasy of Judas, their own failure in forsaking Christ in His anguish and peril, swept away their self-sufficiency. They saw their own weakness; they saw something of the greatness of the work committed to them; they felt their need of their Master's guidance at every step. By the work of Christ these disciples had been led to feel their need of the Spirit; under the Spirit's teaching they received their final preparation, and went forth to their lifework.

No longer were they ignorant and uncultured. No longer were they a collection of independent units or of discordant and conflicting elements. No longer were their hopes set on worldly greatness. They were of "one accord," of "one mind and soul." Christ filled their thoughts. The advancement of His kingdom was their aim. In mind and character they had become like their Master, and men "took knowledge of them, that they had been with Jesus" (Acts 4. 13). Then was there such a revelation of the glory of Christ as had never before been witnessed by mortal man. Multitudes who had reviled His name and despised

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Coaching Conferences

PLANS are under way for coaching conferences to be held in most of the districts of the Augustana Synod this spring and summer. The purpose is to help introduce the Christian Growth Series of courses in our church schools.

In most cases each conference will require a session of about two hours. The majority of these will be held on Sunday afternoons or evenings. The first period of the session will be devoted to a general presentation of the new courses. Underlying philosophy will be discussed, aims to be accomplished, plans for introducing, etc. The second period will be devoted to departmental or age-group meetings for teachers of the primary, junior, and intermediate departments.

In each of these age-group meetings there will be a qualified leader in charge to discuss with the workers the particular course for the department, its contents, organization, methods used, etc.

One could wish that every teacher in every Sunday school would make it a point to attend the coaching conference in his or her district. Much good would come of it. Each teacher would acquire an understanding of the entire plan so as to fit his particular year into the whole with the emphasis and relationship to other parts that make for effective teaching. Each teacher would also come to understand better just what methods are to be employed and what ground is to be covered in his or her particular course. It should be understood from the beginning that new methods and approaches have been employed, some of which will seem a bit strange to the the less experienced teacher. To be unfriendly to the new material because it contains suggestions that the teacher has never tried before would be closing the door to progress in the school and to growth in the teacher's own life.

The worst thing that could happen to the new courses would be to introduce them in a Sunday school without first preparing the way. Failure to make preparation means disappointment and frustration and a period of patient (or impatient) waiting for other courses which one vainly hopes will soon be forthcoming. To be sure, the new courses now published will not be perfect, far from it. But they do represent a marked improvement upon anything that

has been published heretofore in the entire Lutheran Church. It would therefore seem to be wise to try to understand them, live with them, and explore their possibilities to the full.

Dates and places of meeting will soon be announced in most districts. If you do not hear of any plans in your district, take the matter up with your pastor or Sunday school superintendent.

Our Contributors

John F. Palm is superintendent of schools at Eagle Bend, Minnesota, a rural community in the Red River Valley. His paper was read at a teachers' district convention.

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Ruth Bonander is secretary of junior work in the Woman's Missionary Society of the Augustana Synod.

Herman Nelson is on the staff of the Rockford (Ill.) *Gazette.*

I. O. Nothstein is on the library staff at Augustana College and Theological Seminary.

Lucia Mallory and Hilda Richmond are prominent as writers who interpret child life. Their articles have been released by the National Kindergarten Association.

"I had rather suffer for speaking the truth, than that the truth should suffer for want of my speaking."

JOHN PYM.

How They Used Visual Aids

By PAUL H. VIETH

I.

THE USE of visual forms of expression in teaching is not new. Many kinds of visual aids have been used as long as there has been teaching. The thing that is new is the development of equipment and materials to make visual aids readily available to almost all churches. The testimony of all who have tried it is that such material adds something to teaching which gives it effectiveness beyond their expectation.

Many teachers still hesitate in launching into the use of visual aids because they think it is hard to do, or that the materials will be hard to get. For the encouragement and information of workers who would like to venture into this means of more effective teaching, the following cases which have come to the author's attention are being related. It is the regular Sunday by Sunday use of visual material which has the greatest possibility, rather than some spectacular program presentation.

II.

A leader of a youth group has a friend who has a selection of Kodachrome slides on nature subjects. For one of the fall meetings of his group, this leader borrowed six of these slides for use in worship. He prepared a prayer which in its mood followed these slides. Thus there was thanks for the dawning day, the hushed stillness of the lakes and woods, the changing pageant of the clouds, the beauty of our land in its mountains, plains, countryside and cities, the harvest fields, the church. A most worshipful service resulted as he read this prayer while the slides were being shown, with the young people grouped informally before the screen.

A primary department which had memorized the 23rd Psalm, held a very effective service, a part of which consisted of the showing of thirteen slides illustrating the Shepherd's Psalm, while the children recited the words.

The junior department of a vacation church school carried out creative activity in connection with

the curriculum, a part of which consisted in the making of a wooden model of a Palestinian house, and a cardboard model of the Temple. The learning value in this project is obvious. However, there was further value in this project for, since the models were preserved for future use, an intermediate class as an introduction to a study of the life of Jesus found these models exceedingly interesting and useful. Two or three of the boys in this class had been among those who made the models the summer previous, and very proudly took responsibility for interpreting them.

An intermediate class had been studying the Old Testament, with Kodachrome slides used from time to time to lend vividness and reality to the stories. A parents' meeting was arranged for which the program consisted in having a dozen of their slides put on the screen, while members of the class told the parents what these pictures meant. Although the stories covered by the pictures in some cases had been dealt with several months previously, a remarkable amount of learning of Old Testament material was displayed in this meeting.

A junior department having a series of worship services on the theme of the Lord's Prayer, used the film, *As We Forgive,* as a part of one of these services to help add content to the meaning of the Lord's Prayer in terms of a present-day life situation.

A junior high school class studying the life and teachings of St. Paul found that this great character became more real to them when they saw his journeys as traced on a salt-and-flour relief map made by each of the pupils, and as they viewed one of the episodes from the *Life of St. Paul* series of motion pictures. This film was useful not only to this class but since they shared it with the rest of the church school, it served also as an introduction to the study of St. Paul on the part of another class, and was thoroughly enjoyed by all the members of the older departments of the church school.

A group of older junior pupils in a vacation church school was studying the course, *Followers of Jesus,* and decided what they learned should be recorded in various forms. They divided into four working groups, one of which made a set of lantern slides. They made their slides in the form of silhouettes, and discovered a variety of ways in which this might

be done. Colored cellophane was used for the background of the pictures and by using different colors, they were able to achieve different effects for different times of the day. Some of the silhouettes were made freehand while others were cut-out printed pictures of the proper size. A stereopticon was at hand for use while they worked on the slides. After the first few days there was an evaluation session on the part of the whole department when each working group brought as much of their work as they had finished to show the department and to receive suggestions from the rest of the children as to how their work could be improved. Each group profited by this experience. In the fall the children took their lantern slides on a tour of the five churches participating in the vacation church school and shared what they had learned with the junior department in each of these churches.

A young people's society arranged for the showing of the feature film, *The Great Commandment,* as an interpretation of the meaning of the life and teachings of Jesus. They decided that this picture deserved to be enjoyed by all the members of the church and consequently held an open-house meeting to which the entire congregation was invited. It was a contribution to the life and program of the church, and the offering helped to defray the expenses of renting the film.

In a young people's society meeting the twenty-minute film, *It's the Brain That Counts,* a dramatic human-interest story visualizing from a scientific point of view the effects of alcohol on the brain, and emphasizing the danger of the first drink and the serious consequences which may follow from urging others to drink, was used as follows: 10 minutes for opening worship, 8 minutes for an introduction of the film by the leader, 20 minutes for the showing of the film, 15 minutes for the discussion following, and 7 minutes for the closing service. Needless to say, the leader of this program had seen the film in advance, and prepared carefully for the discussion. The preparation of the pupils consisted in formulating questions and comments on the wise use of narcotics, especially alcohol, and on the temptations which youth may meet in times like these. The young people were asked to decide whether the picture was true, whether such a thing could happen in their community, and whether it could hap-

pen to them. Following this, the picture was shown, and it is not surprising that a lively discussion followed.[1]

A class of fourth-grade pupils in a weekday church school undertook a study intended to help them to get better acquainted with their neighbors, the Jews, their symbols, forms of worship, ceremonies and special days. Among many other activities was a visit to two different Jewish synagogues in order to see what they were studying. Fortunately the leaders of this group had this experience recorded on Kodachrome slides, which are now available to help other pupils in planning similar activities, or in seeing what these pupils saw, through the eye of the camera.

A teacher introducing a group of juniors to a study of the life of Jesus, placed a number of well-known pictures of Jesus on the walls of the room. These pictures illicited a good deal of interest as the pupils arrived for the session, but were not referred to until the proper time in the lesson session. In answer to the question, "What are some things which people today do because Jesus lived?" one of the answers was, "They paint pictures." This was the teacher's opportunity to interpret the pictures which had been displayed, and help the pupils to see through the eye of the artist what he was trying to say to the world as his interpretation of the meaning of Jesus to him.

The Christmas season is an unusually favorable time for the use of visual interpretation. Many churches have used the film *The Child of Bethlehem* as a part of their Christmas service, supported by the singing of Christmas hymns, speaking choirs, dramatic presentations, and other forms of pupil expression.

A member of a young people's department found in a popular magazine a picture of a soldier standing sentry duty at a point overlooking the town of Bethlehem with an accompanying meditation, "Christmas Eve for Private Dill, the possible thoughts of a soldier from Centerville, U. S. A., now with X Company of Engineers in Palestine, December 24, 1943," and saw in it possibility for a Christmas meditation in his own department. He brought the idea to the department leader with the result that they had a slide

[1] Reported by William S. Hockman in *International Journal of Religious Education,* December 1943.

made of the picture and some Christmas hymns, and used it effectively in their Christmas service.

A director of religious education desiring at the beginning of the year to bring forcefully to his teachers more common failings of teachers, and to open the way for personal guidance of them on his part, presented at his first teachers' meeting the slide-lecture *Improve Your Teaching*. A lively discussion followed which in his judgment was so useful that he pronounced it "the most successful workers' meeting we have had in my experience."

III.

This recital of cases of the use of visual aids might go on almost endlessly. In most of them there is nothing startling or spectacular, but out if it has come more effective teaching. Readers will properly ask, "But where can we get hold of the necessary equipment and materials?"

To begin with, the most useful instrument is a slide projector with which 2"x2" slides can be shown. Such a projector is inexpensive, easily used, and can be taken from room to room without difficulty. A good portable screen which can be set up in any room is also an asset, though in many cases a light-colored wall can be used as a screen, or other provision can be made. Some slides can be secured on a rental basis in sets, but the best provision for the use of this type of material is a library of slides as a permanent part of the equipment of the church. Such slides may be secured from many denominational boards, from the Religious Film Association, from The Society for Visual Education, 100 East Ohio Street, Chicago, and many other concerns. Most photographers can make such slides, and in many churches there are camera enthusiasts who will be glad to co-operate in providing the church school with hymn-slides and reproductions of other simple subjects.

If motion pictures are to be used, this will require a motion picture projector. While there are many good silent pictures, it is best to secure a sound projector because this can be used for both silent and sound films. Films are secured on a rental basis, and all that is needed as a beginning point is the *Catalogue of Films* published by The Religious Film Association and distributed by the publishing houses of the denominations who

tions who constitute this Association.

It is not necessary to wait until the war is over to begin work in visual education. While it is difficult at present to secure projectors, there are many communities in which such instruments can be borrowed from the school, from other organizations or from private individuals. If an interest is built up now, the church will be ready to make its own purchase of equipment when such machines again become available.

A budget for visual education should include an allowance for the purchase of slides, so that the library of slides may be increased from year to year. It should also include an item, as generous as possible, for the rental of films. In some cases this can be supplemented by offerings at showings of films, but many educational films are shown under circumstances where such an offering is not feasible. Provision needs also to be made for rooms which can be darkened in daytime for the projection of pictures. Almost any room can be equipped with opaque shades on the windows. Some churches, however, have found it feasible to set aside one or more rooms which are especially provided for this purpose, and to which groups may be brought when projected pictures are to be shown them.

One church has come to the author's notice which has organized a committee on visual education whose responsibility it is to help all the workers with finding suitable visual materials and making provisions for having them presented.

Counsel on specific problems can be had for the asking by writing your denominational board of Christian education, The Religious Film Association, 297 Fourth Avenue, New York, or The International Council of Religious Education, 203 North Wabash Avenue, Chicago.

"Even to rebuild the Temple, the schools must not be closed."—TALMUD.

A Five-Point Standard

By RUTH BONANDER

IF YOU are to send a package overseas you had better find yourself a tape measure or ruler, as well as a scale, for you will have to meet certain government requirements as to its size and weight. If you do not, the parcel will not be accepted by the post office. You would not like to have it rejected after all the trouble you had gone to in purchasing and wrapping the gifts.

Perhaps another practical illustration would be more apt. When mothers take their babies to a health clinic, the experts measure the child's length and take its exact weight. There is a standard in length and weight, a desired norm in development. Of course, the infant will not be rejected if it is an inch short in length or if it is underweight, but the parent will nevertheless want the child to come up to the standard measurements.

There is also a standard measure by which to test the competency of teachers. It is not so easy to compute the efficiency of an instructor as it is to measure the length and girth of a package, or the length and weight of a human being. Competence is dependent upon successful learning on the part of the pupil, upon the changes taking place in the life and conduct of the learner. These are much less tangible than inches and ounces and therefore more difficult to discern.

The science of education has defined the competency in teaching in terms of five characteristics of a masterful teacher. If we carefully observe those of our teachers who are effective we will undoubtedly find that they approach these standards, whether consciously or unconsciously. Some successful teachers may never have studied the science of education, but follow the p a t t e r n instinctively through natural God-given gifts and divine guidance. Effectiveness in teaching, nevertheless, depends upon our relationship to these five essentials.

First, a masterful teacher has clearly in mind definite desired outcomes or objectives. His teach-

ing is effective because it is purposeful.

There are general objectives such as: (1) To help the pupil to know God and to respond to Him with love, faith, and a reverent sense of accountability; (2) to help the pupil to know the way of salvation in Christ Jesus; (3) to guide the pupil in his growth in Christian faith; (4) to help prepare the pupil for intelligent, efficient, and loyal membership in the church; and some others of that nature.

There are also specific aims for specific teaching sessions. There might be, for instance, a lesson in which it is our purpose to help the pupil to realize God's concern for people of another race and to cause the child to respond with a like concern for them. This is in fact a part of the larger or more general objectives, but more specific.

Secondly, a masterful teacher has a dependable and considerable knowledge of the subject matter to be used in achieving the aims.

Reading, study, and experience lead to such knowledge. It will not come without effort. It is essential to know the contents of the Bible, but familiarity with the facts of church history, of world events and problems of the present social order will also come to good use. Also, knowledge of life that comes from firsthand experience will enrich the subject matter.

Third, a masterful teacher is devoted to his pupils. Such devotion must be coupled with a sympathetic understanding of the human personality in order to meet the needs of each one.

Devotion must come first, for unless we care sufficiently to be interested in each individual and his successful living, we will not understand his needs or sympathize with his problems.

Fourth, a masterful teacher is skillful in handling the methods of imparting the subject matter or providing experiences in such a way that learning actually takes place in the quickest and most permanent manner.

Here the teacher must know the nature of the learning process, that is, how we learn, as well as the nature of the subject matter. "What shall it profit a teacher to learn how to teach religion if he has no suitable religion to teach? Or, what shall it profit a teacher to learn all about the conventional technique of teaching religion, if he does not take into account the process by which religion is learned by certain individual pupils who

call him teacher?" * Whether he shall use the project method, or the group-discussion method, or the conversation method, or the lecture method depends upon the subject matter, or what is to be learned. This is no discussion of the proper procedure in method, but an attempt to say that a successful teacher is skillful in the use of that method which best realizes the aim.

Fifth, the personality of a masterful teacher "is an outstanding demonstration of that which he is trying to help others achieve." *

The teacher's "own usefulness in society, the qualities of his personality, are an inspiration and challenge to those who learn under his guidance." *

Why do we call Jesus the Master Teacher?

His teaching was purposeful. "I have come that they may have life and have it more abundantly."

His knowledge of the subject is unquestioned. The Jews of His day asked, "Whence hath this man this wisdom?" Although they were unwilling to learn, they did not question His knowledge. Pupils can usually tell whether the teacher knows little or much.

His was a self-sacrificing devotion to those whom He taught.

We have only to look at the changes that took place in the lives of those who were willing to hear Him, to be convinced of Jesus' skill in the techniques of teaching.

Jesus' personality was completely God-centered. There were no contradictions, no divisions of purpose, no uncertainties. To see Him and to be near Him was to feel the influence of that personality that still influences the world.

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* *The Christ of the Classroom* by Norman R. Richardson.

We Visit a New Mission

By HERMAN G. NELSON

Editor's Note. How an 18-month-old congregation of 120 communicant members, without even a church building, sponsors three Sunday Schools with an attending enrollment of 182 pupils and a staff of 17 teachers and officers is told in this third Sunday School "visit" presented in a current series of informative articles by THE CHURCH SCHOOL TEACHER.

IT IS not unusual for a Sunday school to become the nucleus of a self-supporting congregation. It has happened many times. But it is not every 18-month-old congregation that can boast three Sunday schools. Alpine Lutheran Church of Rockford, Illinois, organized November 1, 1942, and already self-supporting, has three Sunday schools and we go visiting them for ideas and inspiration.

Curiously enough, the Alpine congregation is so young it does not even have a church building and war restrictions thus far have made a building program out of question. The Sunday schools which this congregation nurtures, therefore, are necessarily housed in three country school buildings. The congregation, it should be explained, is not in the city of Rockford but on the east outskirts, embracing an area partly rural and partly suburban.

The Sunday school in the two-room Alpine school building, two miles east of Rockford, is the "mother" of the congregation. It was started in 1934 by a trio of members from the Zion congregation in Rockford, who carried on the work alone until June of 1941. Then, on finishing a year's internship at First Lutheran Church in Rockford and acting under direction of the synodical Home Mission Board, Paul Frykman, since ordained a pastor and called to take charge of the new field, built up the Alpine congregation around the nucleus of this Sunday school. It has grown from an average attendance of 12 or 13 pupils as of June 1941 to a present enrollment of 90.

In the second school building—known by the name of Buckbee—

one and seven-tenths miles distant from Alpine, is another Sunday school started by Pastor Fryman with 12 pupils in attendance September 20, 1941, and now having 54 enrolled.

In the third school building—by the name of Vandercook—two miles beyond Buckbee, is the youngest of the Alpine offshoots, started February 13, 1944, with 27 pupils present the first Sunday and now averaging 35 to 38 per Sunday.

Our visit begins at Vandercook at 9:45 on a Sunday morning. Here the hard-working pastor of the Alpine congregation is in charge. His story of how he started this third Sunday school is worth repeating. It points the way to how like work can be done in hundreds of fertile fields awaiting an aggressive pastor or Sunday school worker to take hold. This school, incidentally, is three miles distant from the site of the future Alpine church building, or, to quote the pastor, "on the rim of our field."

To get the "lay of the land," Pastor Frykman drove around the Vandercook school district looking at the names on the mail boxes and appraising the homes. He next became acquainted with the teacher, who let him talk to the pupils. He found only six of the school's 30 pupils getting adequate Sunday school training. He attended a meeting of the parent-teacher association and his idea to start a Sunday school in the building met with a favorable response. A visit to the school board members followed and from them he received encouragement and consent to make use of the building. In three days, he visited every home in the district with children and enrolled every child not attending Sunday school, in all a total of 26 children. Twenty-seven were present the opening Sunday, including everyone enrolled.

On our visit, we found 35 in attendance, divided into four classes, with Pastor Frykman himself in charge of the older group, which included everybody older than 12 years. A 15-minute opening service conducted by the pastor was a Sunday school session in itself. It included the learning of a new hymn, the singing of a hymn learned the previous Sunday, repeating of Bible verses learned on previous Sundays, memorizing of two new Bible verses, reading of a brief Scripture passage and a prayer by the pastor, followed with the Lord's Prayer read in unison,

recognition of visitors and new pupils and a few announcements. Offering of the 35 pupils totaled $7.10, described as being "average." According to Pastor Frykman, "the stewardship response has been marvelous."

In the Vandercook district is one family with 11 children, nine of whom attend the new Sunday school regularly. Those attending range in age from 4 to 18 years.

Discipline in this Sunday school was excellent. During the opening service, there existed a spirit of reverence and during the class period there was manifested an interest in subjects that indicated an eagerness to learn. Homework is assigned and in Pastor Frykman's class the pupils are urged to read one Scripture passage daily and to answer one question connected therewith each day, besides doing other assigned reading.

In starting the Vandercook and Buckbee Sunday schools, Pastor Frykman came to the conclusion that it is best not to start a school "until you can do the whole job all at once." He pointed out that "on a good start depends 75 per cent of your success."

The Buckbee school was started without preliminary work covering the entire area. Here progress has been slow, at least comparatively, though it may be termed "excellent" in comparison with many fields. Twelve pupils attended the opening class September 20, 1941, and it has grown until today it has an enrollment of 54. Certainly this is a commendable achievement! Here are four teachers, who have divided the classes into age groups of 3 to 5 years, 6 to 8 years, 9 to 11 years and 12 years and over. This Sunday school is in progress from 10 to 10:45 a. m. Three classrooms and basement quarters are used.

The Alpine Sunday school, with its enrollment of 90 pupils, does not begin until 10:15 a. m. Three-fourths of this attendance usually remains for the morning worship, which is conducted at the schoolhouse from 11 a.m. to 12:10 p.m.

To walk into the Alpine school building when the Sunday school is in session is an inspiring experience. The two classrooms are filled as are three small cloakrooms and the basement. Fourteen pupils are literally stuffed into a cloakroom which should not normally accommodate more than five or six children at a time. But the instructor is a trained teacher and makes the best of the condition. Here, too, the financial re-

sponse is excellent, and recently the Sunday school turned over $100 to the general budget. Alpine has six classes, with as many teachers. Sixteen boys and girls are being prepared for confirmation.

Stanley Stark, of the organizers of the Alpine Sunday school, who kept the work going from 1934, heads the work as general superintendent. He heads a staff of 17 teachers and officers, this in a congregation of only 120 adult members. The attending enrollment of the three Sunday schools totals 182 pupils. Attendance on March 26 was 135, considered about average or slightly below. Daily school enrollment at Alpine is 43, at Buckbee 91 and at Vandercook 30. These figures are cited to show how intensely the three fields have been cultivated. Besides the children attending Sunday school, Pastor Frykman and a superintendent in two months have enrolled 41 children, all under three years of age, in the Alpine cradle roll.

"While we are waiting to build our church," Pastor Frykman explained, "we will win the children and thus win our way into the homes and community we are serving." Much of the success of the work has been due to personal visitation by pastor and teachers.

When the congregation was organized November 1, 1942, it had 93 charter members with 42 children. Today it has 120 adults with 57 children.

To conduct the Vandercook Sunday school along with his other duties makes a busy Sunday morning for Pastor Frykman, but he feels he owes his personal services to the new school since he organized it. By hurrying from the Vandercook to the Alpine building, he has about half a minute to spare before he makes his entrance into the worship hall with the choir. Both the Vandercook and Buckbee Sunday schools are dismissed at 10:45, so that teachers and other who wish have time to get to the Alpine school for services.

The Word of Life Series of lessons is used in all three Alpine Sunday schools. Both Pastor Frykman and his teachers are looking forward to the new Christian Growth Series now in the making.

What impresses a visitor to the Alpine field of work is that here is a congregation that is making astounding progress in the face of obstacles. It is a congregation that is truly building for the future.

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

Adult Classes in the Sunday School. This is the answer that *Lutheran Men* gives to the question of one of its readers: "Why do we have adult classes in the Sunday school. Isn't the Sunday school for children?" "The Sunday school, or the Sunday church school, as we now say, is intended for all ages, though in some circles the impression has very unfortunately gained currency that it is for children only, or for children up to confirmation age. There have been adult Sunday school classes ever since the first one was established in Bala, Wales, in 1789. [What about the adults in Berea, Greece, about 60 A.D.?] Why are such classes needed?

"Capable educators insist that adults need religious education more than do children and young people. Why? Because they have to face larger and more difficult issues, solve more serious problems and deal with more far-reaching plans. Some adults are trying to meet the conditions of modern adult living in a complicated society with the religion of their childhood. In a sense they have grown up, but in their religious outlook they have not made the necessary adjustments required for adult living. They need a full-fledged adult religion, and they need to continue growing spiritually to the very end of life.

"Adults have a powerful influence on children and young people. For that reason alone they ought to be learning, changing and growing into more and more mature spiritual outlooks. They need to be acquiring stronger and higher loyalties, and attaining greater skills in living and in serving. It is impractical for adults to depend on what they learned as children, for the carry-over from those years is considerably less than many people have supposed."

* * *

Teaching the Bible. Pastor Erik Björck at old Trinity Church, Wilmington, Delaware, over two hundred years ago, taught his con-

gregation the Bible by reading it consecutively, chapter by chapter, at the chief service in his parish. Pastor R. H. Daube of Holy Trinity Lutheran Church, South Bend, Ind., has adopted "The Bible Book-of-the-Month Plan," according to which the congregation is invited to concentrate on the book selected for the month. One sermon each month is based on the "Book of the Month," and devotional readings at meetings and during pastoral calls are taken from the selected book of the Bible. Approximately 100 members joined the plan the first month.

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Helping the Blind. The lack of sight is a great educational handicap to those so afflicted. Textbooks and "visual aids" ordinarily can not be used in educating the blind, but the phonograph record has come to their aid and its untiring readiness to repeat makes up for the lack of "eye-gate." The entire King James Version of the Bible has now been put into talking-book form for the blind and especially the crippled blind who can not read Braille and other systems with their finger tips. It is sold to the blind at much less-than-cost price, namely, at twenty-five cents per record. The Bible in Braille is sold to them at twenty-five cents per volume. Other books will be provided in due time, for use through the phonograph.

* * *

Wide-awake Young People. Near the approach to Humboldt, Iowa, on highway 169, stands a large modern advertising board with a picture of children playing and the inscription: "17,000,000 children denied the advantages of Sunday school training. Enroll your child *Sunday*. First Lutheran Church, Humboldt, Iowa." This project is being sponsored by the young people of the Humboldt First Lutheran Church under the direction of the pastor, the Rev. O. B. Anderson. This is one of the constructive measures taken by the young people to counteract the growing juvenile delinquency problem.

The young people have been divided into groups in the town and the rural territory to make a thorough survey of those families not affiliated with the church and especially to encourage the children to attend Sunday school. The initial survey will be followed by visitation, special letters, and publicity to encourage parents to send their children to the church.

The Secret of Good Teaching is contained in a paragraph from an article in the *Christian Century* on the amazing growth of certain "cults."

"Those churches grow which are made up of members who believe that the message of their church is tremendously important to the world, who are desperately in earnest about communicating it, and who act accordingly. Such zeal is contagious, and such conviction is communicable."

A Lutheran Philosophy of Education. Prof. Ove S. Olson of Gustavus Adolphus College has contributed a study on the above subject to the last issue of the *Augustana Quarterly*. It is a theme well worth developing at greater length.

* * *

New Course for Sunday Schools. The first issue of the very latest Lutheran course for Sunday schools, a joint enterprise of most of the larger Lutheran Church bodies, has made its appearance.

"Everything changes. If I were to enter my father's house it would look very different to me from what it did formerly. The best thing that ever came out of my father's property is that he brought me up. No money is ever better spent than in education."—LUTHER.

Home Education

Issued by the National Kindergarten Association

The Hilltop View

By LUCIA MALLORY

TODAY I learned a secret. I called my friend, Hilda Barnett, to ask her to serve on a committee. At the children's library we are planning some reading contests with the hope of interesting many children in the treasure house of information and entertainment we have to offer them. Hilda Barnett's children are constant visitors at the library, and I knew she would be glad to help me try to awaken the same interest in other boys and girls.

When she answered the telephone, Hilda's voice sounded a little breathless. "Oh, Lucia," she exclaimed, recognizing my voice, "I came into the house just in time to hear the phone! I'm glad I didn't miss your call!"

"So am I, Hilda," I responded. "I called early because I thought I'd find you at home."

"Where all good housekeepers are supposed to be at ten o'clock in the morning," Hilda laughingly finished for me. "I've been to the very top of Camel's Back this morning! It sounds ridiculous, Lucia, but I get more housework done on the mornings I take time off to go for a walk than I do when I stay at home."

"Sounds interesting," I answered. "You must tell me about it."

"I will, when I see you," she replied. "When can you come over?"

"Tonight," I answered, "if you will be at home."

Hilda assured me she would and when we met that evening I reminded her of her promise to tell me about her morning walks.

"The habit goes back three years, to one day just after we had moved out near the hills," she began. "That May morning the hills looked so green and inviting that I said to one of my neighbors, 'If I only had time, I'd leave all this clutter of moving and hike up to to the top of Camel's Back!' 'Let's leave our work and go!' my neighbor answered. 'I used to go up with my boys and I know we can do it in half an hour!' Without

another word we raced out of doors like two children and started to climb the hill. Of course we had to slow down before we were halfway up, and we were tired when we reached the top, but the view of the valley was glorious. And do you know, my cluttered house slipped into order just like magic when I came home!

"We tried it again a few mornings later," Hilda continued. "Both Frances, my neighbor, and I agreed that we would do our work more quickly after the brief recess. We decided to make our morning climb a habit, and we have kept it up for three years. Of course both of us can not always go, but we do not miss many mornings, even in stormy weather. The exercise has been good for us. We no longer find the climb tiring, and the valley is lovely at all seasons."

"I wish I were near enough to go with you!" I exclaimed.

"I do, too, Lucia," Hilda replied. "You are busy with children at the library all day, just as we are busy with or for them in our homes. You'd find the hilltop view a tonic, too."

"Which reminds me of the purpose of my call," I said. "Could you meet next Wednesday evening with a committee to plan some reading contests? We need some good suggestions."

"Next Wednesday?" my friend repeated. "Yes, I believe I can, Lucia. I was thinking about the pioneers of the state this morning as I looked down the valley at the Old Oregon Trail. There are so many good stories about the pioneers. Perhaps we can work up a contest in historical reading. I'll help you all I can."

I thanked my friend, and as I walked home I thought to myself, "I know now why Hilda's home is so free from pettiness, and why her children are so sure to be concerned with things that are fine and uplifting. Hilda has caught the hilltop view of life!"

Not many mothers live where they are able to climb to a hilltop as Hilda Barnett does, but everyone can for a few minutes everyday, literally or figuratively, "lift up her eyes unto the hills," and—walking just a few blocks, listening for a few moments to lovely music, working a little while in the garden, taking time out for a bit of good reading—all bring one back to the day's work refreshed and uplifted in spirit. I'm going to put aside children's books for a few minutes every day, and enjoy my new book on gardening!

Backwardness

By HILDA RICHMOND

RELATIVES and neighbors had considered Jimmy Carter a very backward child, and his mother had wept many and bitter tears over that fact. Now Jimmy was showing definite improvement, and those who had shaken their heads and said that the boy really ought to be put into a school for backward children, began to say they had always known that in time, Jimmy would outgrow his slowness and timidity. But as a matter of fact, his mother had confessed to intimate friends that as soon as she had determined to shed fewer tears and really to assist her boy intelligently, encouraging things began to happen.

Her own changed attitude had come about from watching a new neighbor who also had a backward child. "I noticed," said Mrs. Carter, "that Mrs. Long always sent her Bobby alone to the corner store, and without a list of the things to buy. She afterward told me she had commenced with one article like soap or crackers. Then Bobby had to remember what that article was, had to speak to the grocer, had to pay him and take the parcel home. If he forgot, she told him again and back he went. We had been in the habit of sending one of the older children with Jimmy to remind him when necessary. Naturally, Jimmy did not make much effort to remember."

Mrs. Carter observed, too, that the other children in the Long family were not allowed to prompt their younger brother at any time, were not allowed to interrupt him when he was slow and were not permitted to make remarks about his slowness. However hesitant of speech Bobby might be, he was given a respectful hearing and not prodded. No one said, "My goodness, Bobby! Say what you want to say, and be done with it." If the other children had little patience with him, they did not mention that fact. When Bobby had things to say, even though he spoke slowly, they always listened as politely as he did to them. Mrs. Carter wondered how this had come about, and determined to have a heart to heart talk with her older children. She found them co-operative and Mrs. Long's method was put into practice immediately.

And the plan was found to work with Jimmy as well as it had with Bobby. It was nerve-racking for any busy mother to listen to facts

about a grocery trip dribbled out over precious minutes, but Mrs. Carter soon felt assured that her child would gain fluency if he were not discouraged. She also discovered that if allowed to take his time and use his own method Jimmy would tell about the big friendly dog he had seen, that the grocer had given him a stick of chewing gum, or that the piece of candy he had bought cost only one cent. Not all at once but little by little, as he gained confidence, more facts were forthcoming. It developed that the big dog belonged to Mrs. Jones in the corner house and that he — Jimmy — had told a man, whom he had met in the store, his name and how old he was, and that the man had said he knew Jimmy's mother when she was a little girl. After one such recital Mrs. Carter was obliged to retire to her room to cry, but the tears were of remorse that she had not tried harder before, and joy that she was learning how to help her son.

"What has happened to Jimmy?" asked Jimmy's father when he returned from a business trip. "Actually he seems like a different child. He can carry on a nice little conversation, and he notices things worth telling about. And by the way, the other children are different, too. They never interrupt Jimmy now, and they listen respectfully to what he has to say. I am perfectly delighted. Perhaps you've not noticed this because you've been with the children right along, but it is very apparent to me, and Jimmy is certainly greatly improved in every way."

"Yes, I've noticed it, and so have your folks and my folks and his Sunday school teacher and the playground worker," said Mrs. Carter. And then she told him how it had come about.

"I'm very happy about this," Mr. Carter said when she had finished. "You see I had feared Jimmy was feeble-minded. If he really had been, it would have been for his highest good to send him to a special school. But you see he isn't. All he needed was understanding and patience. Under the circumstances such a move would have been tragic. We shall all be grateful as long as we live."

Learning from Christ

From page 2

His power confessed themselves disciples of the Crucified. Through the co-operation of the divine Spirit, the labors of the humble men whom Christ had chosen, stirred the world. To every nation under heaven the gospel was carried in a single generation.

The same Spirit that in His stead was sent to be the instructor of His first co-workers, Christ has commissioned to be the instructor of His co-workers today. "Lo, I am with you always, even unto the end of the world" (Matt. 28. 20), is His promise. The presence of the same Guide in educational work today will produce the same results as of old. This is the end to which true education tends; this is the work that God designs it to accomplish.

The value of the Sabbath as a means of education is beyond estimation. Whatever of ours God claims from us, He returns again, enriched, transfigured, with His own glory. The tithe that He claimed from Israel was devoted to preserving among men, in its glorious beauty, the pattern of His temple in the heavens, the token of His presence on the earth. So the portion of our time which He claims is given again to us, bearing His name and seal. The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in His own image.

Since the Sabbath is the memorial of creative power, it is the day above all others when we should acquaint ourselves with God through His works. In the minds of the children the very thought of the Sabbath should be bound up with the beauty of natural things. Happy is the family who can go to the place of worship on the Sabbath as Jesus and His disciples went to the synagogue—across the fields, along the shores of the lake, or through the groves. Happy the father and mother who can teach their children God's written Word with illustrations from the open pages of the book of nature; who can gather under the green trees, in the fields, in the fresh, pure air, to study the Word and to sing the praise of the Father above. By such associations parents may bind their children to their hearts, and thus

to God, by ties that can never be broken.

As a means of intellectual training, the opportunities of Sunday are invaluable. Let the Sunday school lesson be learned, not by a hasty glance at the lesson Scripture on Sunday morning, but by careful study for the next week on Sunday afternoon, with daily review or illustration during the week. Thus the lesson will become fixed in the memory, a treasure never to be wholly lost.

In listening to the sermon, let parents and children note the text and the Scriptures quoted, and as much as possible of the line of thought, to repeat to one another at home. This will go far toward relieving the weariness with which children so often listen to the sermon, and it will cultivate in all a habit of attention and of connected thought. Meditation on the themes thus suggested will open to the student treasures of which he has never dreamed. He will prove in his own life the reality of the experience described in the Scripture: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (Jer. 15. 16). "I will meditate in thy statutes" (Ps. 119. 48). "More to be desired are they than gold, yea, than much fine gold. . . . Moreover by them is thy servant warned; and in keeping of them there is great reward" (Ps. 19. 10–11).

Great is the responsibility of those who take upon themselves the guidance of the human soul. The true father and mother count theirs a trust from which they can never be wholly released. The life of the child, from his earliest to his latest day, feels the power of that tie which binds him to the parent's heart; the acts, the words, the very look of the parent, continue to mold the child for good or evil. The Sunday school teacher also shares this responsibility, and he needs constantly to realize its sacredness and to keep in view the purpose of his work. He is not merely to accomplish the weekly task; he must consider the highest spiritual good of his pupils as individuals, the duties that life will lay upon them, the services it requires, and the preparation demanded. The work he is doing each Sunday will exert upon his pupils, and through them upon others, an influence that will not cease to extend and strengthen until time shall end. The fruits of this work he must meet in that great day when every word and

deed shall be brought in review of God.

The teacher who realizes this will not feel that his work is completed when he has finished the Sunday's lesson, and for the week following, his pupils pass from under his direct care. He will carry these children and youth upon his heart. How to secure for them the noblest and highest standard of spiritual attainment will be his constant study and effort. The teacher who discerns the opportunities and privileges of his work will allow nothing to stand in the way of earnest endeavor for self-improvement. He will spare no pains to reach the highest standard of spiritual excellence. All that he desires his pupils to become, he will himself strive to be.

As you teachers consider your need of strength and guidance—a need that no human source can supply—consider the promises of Him who says, "I have set before thee an open door, and no man can shut it" (Rev. 3. 8). "Call upon me, and I will answer thee" (Jer. 33. 3). "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye" (Ps. 32. 8). "Lo, I am with you always, even unto the end of the world" (Matt. 28. 20).

In the formation of character, no other influences count so much as the influence of the home. The teacher's work should supplement that of the parents, but it is not to take its place. In all that concerns the well-being of the child, it should be the effort of parents and teachers to co-operate.

The work of co-operation should begin with the parents themselves, in the home life. In the training of their children they have a joint responsibility, and it should be their constant endeavor to act together. Let them yield themselves to God, seeking help from Him to sustain each other. Let parents teach their children to be true to God, true to principle, and thus true to themselves and to all with whom they come in contact. With such training, children when sent to Sunday school will not be a cause of disturbance or anxiety. They will be a support to their teachers, and an example to their fellow pupils.

Parents who give their children this training are not the ones likely to be found criticizing the teachers. They feel that both the interest of their children and justice to the Sunday school demand that,

so far as possible, they sustain and honor the ones who share their responsibility. But many parents fail here. By their hasty, unfounded criticism the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless. Their lack of co-operation encourages insubordination in the children, and confirm them in wrong habits. Nothing should be said or done by parents to weaken the children's respect for the ones upon whom their well-being in so great a degree depends.

In the home training of the youth, the principle of co-operation is invaluable. From their earliest years children should be led to feel that they are a part of the home group or firm. Even the little ones should be trained to share in the life of the home, and should be made to feel that their help is needed and appreciated. Let fathers and mothers take time to teach their children, let them show that they value their help, desire their confidence, and enjoy their companionship, and the children will not be slow to respond. Not only will the parents' burden be lightened, and the children receive a practical training of inestimable worth, but there will be a strengthening of the home ties and a deepening of the very foundations of character. Co-operation should be the spirit of the Sunday school room, the law of its life. The teacher who gains the co-operation of the parents and of his pupils secures an invaluable aid in maintaining order.

It would be helpful for the youth, and for the parents and teachers as well, to study the lessons of co-operation as taught in the Scriptures. Among the many illustrations, notice the building of the tabernacle—that object-lesson of character-building — in which the whole people united, "every one whose heart stirred him up, and every one whom his spirit made willing" (Ex. 35. 21). Read how the wall of Jerusalem was rebuilt by the returned captives, in the midst of poverty, difficulty, and danger, the great task being successfully accomplished because "the people had a mind to work" (Neh. 4. 6). Consider the part acted by the disciples in the Saviour's miracle for the feeding of the multitude. The food multiplied in the

hands of Christ, but the disciples received the loaves, and gave to the waiting throng.

"We are members one of another" (Eph. 4. 25). "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (1 Peter 4. 10).

Well might the words written of the idol-builders of old be, with worthier aim, adopted as a motto by character builders of today: "They helped every one his neighbor; and every one said to his brother: Be of good courage" (Is. 41. 6).

Another precious grace that should be carefully cherished in the Sunday school is reverence. True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence. With this sense of the Unseen the heart of every child should be deeply impressed. The hour and the place of prayer and the services of public worship the child should be taught to regard as sacred because God is there in the midst of them. And as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened. Well would it be, therefore, for young and old to study and ponder and often repeat those words of Holy Writ that show how the place marked by God's special presence should be regarded.

"Put off thy shoes from off thy feet," He commanded Moses at the burning bush, "for the place whereon thou standest is holy ground" (Ex. 3. 5). Jacob, after beholding the vision of the angels, exclaimed: "The Lord is in this place; and I knew it not. This is none other but the house of God, and this is the gate of heaven" (Gen. 28. 16–17).

Reverence should be shown also for the name of God. Never should that name be spoken lightly or thoughtlessly. Even in prayer its frequent or needless repetition should be avoided. "Holy and reverend is his name" (Ps. 111. 9). Angels, as they speak it, veil their faces. With what reverence should we, who are fallen and sinful, take it upon our lips!

We should reverence God's Word. For the printed volume we should show respect, never putting it to common uses, or handling it carelessly. And never should Scripture be quoted in a jest, or paraphrased to point a witty saying. "Every word of God is pure" (Prov. 30. 5); "as silver

tried in a furnace of earth, purified seven times" (Ps. 12. 6).

Reverence should also be shown for God's representatives—for pastors, teachers, and parents who are called to speak and to act in His stead. In the respect shown to them He is honored. And God has especially enjoined tender respect toward the aged. He says: "The hoary head is a crown of glory, if it be found in the way of righteousness" (Prov. 16. 31). It tells of battles fought, and victories gained; of burdens borne, and temptations resisted. It tells of weary feet nearing their rest, of places soon to be vacant. Help the children to think of this, and they will smooth the path of the aged by their courtesy and respect, and will bring grace and beauty into their young lives as they heed the command to "rise up before the hoary head, and honor the face of the old man" (Lev. 19. 32).

Fathers and mothers and teachers need to appreciate more fully the responsibility and honor that God has placed upon them, in making them, to the child, the representatives of Himself. The character revealed in the contact of daily life will interpret to the child, for good or for evil, these words of God: "Like as a father pitieth his children, so the Lord pitieth them that fear him" (Ps. 103. 13). "As one whom his mother comforteth, so will I comfort you" (Is. 66. 13).

"Go ye into all the world, and preach the gospel to every creature" (Mark 16. 15), is Christ's command to His followers. To all, great or small, learned or ignorant, old or young, the command is given. In view of this command, can we educate our sons and daughters for a life of respectable conventionality, a life professedly Christian, but lacking His self-sacrifice, a life on which the verdict of Him who is Truth must be: "I know you not"?

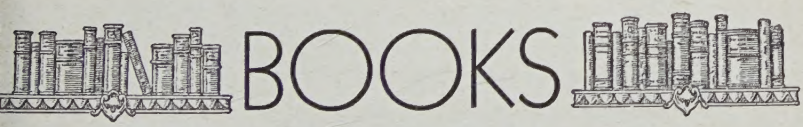
Thousands are doing this. They think to secure for their children the benefits of the gospel, while they deny its spirit. But this can not be! Those who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in glory. They reject the training that in this life gives strength and nobility of character. Many a father and mother, denying their children to the cross of Christ, have learned too late that they were thus giving them over to the enemy of God and man. They sealed their ruin, not alone for the future but also for the

present life. Temptation overcame them. They grew up a curse to the world, a grief and shame to those who gave them being.

Let every child, then, receive an education for the highest service. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not which shall prosper, whether this or that" (Eccl. 11. 6). "The great day of the Lord is near, it is near, and hasteth greatly" (Zeph. 1. 14). And the world is to be warned!

With such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their numbers are increasing. Let every Christian educator give such workers sympathy and co-operation. Let him encourage and assist the youth under his care in gaining a preparation to join the ranks.

There is no line of work in which it is possible for the youth to receive greater benefits. All who engage in ministry are God's helping hands. They are co-workers with the angels; rather, they are the human agencies through whom the angels accomplish their mission. Angels speak through their voices, and work by their hands. And the human workers, co-operating with the heavenly agencies, have the benefit of their education and experience. As a means of education, what "university course" can equal this?



Out of the Fog, by C. A. Wendell. Augustana Press. 180 pages. $1.25.

"The Story of Peter Parker's Pilgrimage" is the subtitle. It relates the experience of a young man whose childhood faith was relentlessly challenged by the knowledge Peter learned from modern science and by the activities of his inquiring and puzzled mind.

Into the story is woven a romance that began in the confirmation class. There is also an excit-

ing narrative of travel and adventure, absorbing to both young and old. Against this changing background we have the account of Peter's conflicts and difficulties about science and religion, resulting in mature faith and deep insight. The story is valuable to young people struggling with similar perplexities, and from it the pastor and teacher can learn much both in method of approach and in interpretation of facts.

Christian Family Life, by Earl S. Rudisill. United Lutheran Publication House. 90 pages. 30 cents.

We believe that the author is right when he asserts that the home is the most influential school in all the world. As an educational institution, there is no place like home.

Education for family life has two major aims: (1) to help parents make family life Christian, and (2) to help them make it efficient. The author succeeds in giving much practical advice to help parents achieve both aims. The advice is sound and the method of presentation is both interesting and convincing.

We wish that this excellent little book could be put into the hands of every parent of every child in our Sunday schools. Thoughtful study and discussion would help parents to maintain homes that exert a good influence on the children and achieve cooperation with church and school.

Children Need Adults, by Ruth Davis Perry. Harper & Brothers. 136 pages. $1.50.

Focusing attention entirely on the crucial years of the child's preschool life, the author shares with her readers the fruits of her experience in the Nursery School and Kindergarten of Riverside Church in New York City.

The approach is intelligent and constructive. The author offers much sound guidance in steering between the two extremes of the tyranny of the adult and the tyranny of the child. The aim is to help the child to adjust to the world in which he lives by achieving understanding, sympathy, and inner control.

The language is non-technical. A liberal use of examples to illustrate principles makes reading that is both interesting and easily understood.